

Teaching Strategies for Qur'anic Memorization (Tahfidz Al-Qur'an) to Improve The Quality of Students' Memorization at Darul Hijrah Timampu Islamic Boarding School

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ABSTRAK

Pelaksanaan program tahfidz Al-Qur'an di pondok pesantren menghadapi berbagai tantangan dalam menjaga kualitas hafalan santri, terutama terkait konsistensi *muraja'ah* (pengulangan hafalan), motivasi, dan pengawasan terhadap hafalan mandiri. Penelitian ini bertujuan menganalisis strategi pembelajaran tahfidz Al-Qur'an, kualitas hafalan santri, serta faktor pendukung dan penghambat pelaksanaannya di Pondok Pesantren Darul Hijrah Timampu, Kabupaten Luwu Timur, Indonesia. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi yang melibatkan pengajar tahfidz, santri, serta pengelola pondok pesantren. Data dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diperiksa menggunakan triangulasi sumber. Hasil penelitian

menunjukkan tiga strategi utama dalam pembelajaran tahfidz, yaitu pelaksanaan *muraja'ah* secara berkelanjutan, pembatasan penambahan hafalan baru hingga hafalan sebelumnya dikuasai, serta penerapan sistem penghargaan dan hukuman (*reward and punishment*). Kualitas hafalan santri secara umum dinilai baik berdasarkan kelancaran hafalan, ketepatan pelafalan, kesesuaian dengan kaidah tajwid, penerapan tartil, serta kemampuan memperdengarkan hafalan melalui kegiatan tasmi' (evaluasi hafalan secara lisan). Faktor pendukung meliputi kemampuan menghafal dan motivasi santri, sedangkan faktor penghambat mencakup kejenuhan dalam menghafal serta terbatasnya pengawasan terhadap kegiatan hafalan mandiri. Penelitian ini menunjukkan bahwa upaya menjaga kualitas hafalan Al-Qur'an memerlukan pendekatan terpadu melalui pengulangan yang terstruktur, penguasaan hafalan sebelumnya, evaluasi berkelanjutan, dan pendampingan yang mempertimbangkan kemampuan individual santri. Temuan penelitian ini dapat menjadi bahan pertimbangan bagi pengelola pondok pesantren dalam mengembangkan program tahfidz Al-Qur'an yang lebih sistematis dan berkelanjutan.

ABSTRACT

The implementation of Qur'an memorization (tahfidz Al-Qur'an) programs in Islamic boarding schools faces challenges in maintaining students' memorization quality, particularly regarding the consistency of Muraja'ah (memorization revision), motivation, and supervision of independent memorization. This study aims to analyze Qur'an memorization teaching

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strategies, students' memorization quality, and the supporting and inhibiting factors in their implementation at Darul Hijrah Timampu Islamic Boarding School, East Luwu Regency, Indonesia. This study employed a descriptive qualitative approach, with data collected through observations, interviews, and documentation involving tahfidz instructors, students, and boarding school administrators. Data were analyzed through data reduction, data display, and conclusion drawing, while data trustworthiness was assessed through source triangulation. The findings revealed three main teaching strategies: continuous Muraja'ah, restricting the addition of new memorization until previously memorized passages had been mastered, and implementing rewards and punishments. Students' memorization quality was generally assessed as good based on fluency, pronunciation accuracy, adherence to tajwid rules, tartil (measured and proper recitation), and the ability to recite memorized passages during tasmi' (oral memorization assessment). Supporting factors included students' memorization abilities and motivation, whereas inhibiting factors comprised memorization fatigue and limited supervision of independent memorization. This study indicates that maintaining memorization quality requires an integrated approach involving structured repetition, mastery of previously memorized passages, ongoing evaluation, and guidance that considers individual student abilities. These findings may inform Islamic boarding school administrators in developing more systematic and sustainable Qur'an memorization programs.

INTRODUCTION

The Islamic education plays a strategic role in shaping a generation equipped with intellectual and spiritual capabilities, as well as a character grounded in the values of the Quran. One prominent form of Islamic education in Indonesia is the *tahfidz* (Quranic memorization) program, implemented within *pondok pesantren* (Islamic boarding schools). These programs aim not only to produce individuals capable of memorizing the text of the Quran but also to foster discipline, perseverance, and a sense of responsibility, while cultivating the ability to uphold Quranic values in daily life. As institutions of Islamic education, *pondok pesantren* hold a vital position in preserving the tradition of Quranic memorization through a pedagogical system characterized by intensive interaction between *tahfidz* instructors and students. The growth of *tahfidz* programs across various *pesantren* reflects an increasing public interest in Quran-based education; however, it also presents challenges regarding the sustainability and quality of the students' memorization.

The quality of Quranic memorization is a crucial aspect of a successful *tahfidz* (Quran memorization) program. A student's success is not measured solely by the number of verses or *juz* (sections) memorized; it also encompasses the ability to retain what has been memorized, the accuracy of recitation according to *tajwid* (rules of Quranic pronunciation) principles, the capacity to recite with *tartil* (proper, measured rhythm), and fluency during evaluations—such as through *tasmi* (reciting from memory before an audience). Consequently, a *tahfidz* program requires a pedagogical strategy that goes beyond merely meeting quantitative memorization targets; it must also ensure the quality and long-term retention of the memorized material. In practice, the process of memorizing the Quran faces various challenges, including differences in individual student aptitude, a lack of consistency

in *Muraja'ah* (reviewing memorized portions), fatigue resulting from intensive repetition, and limited supervision of students' independent memorization efforts. These conditions underscore that the success of a *tahfidz* program is heavily dependent on the teacher's ability (Muhaemin & Mubarak, 2020; Ummu, 2025) to design and implement instructional strategies tailored to the specific characteristics of their students.

Several previous studies have explored various approaches to improving the quality of Quranic memorization. Research on *tahfidz* (Quranic memorization) methods indicates that strategies such as *wahdah* (memorizing in segments), *talaqqi* (direct instruction/recitation before a teacher), *tasmi* (reciting what has been memorized to others), and *Muraja'ah* (review/repetition) contribute to enhancing students' memorization abilities. Siregar found that the success of a *tahfidz* program is influenced by the use of specific methods-such as *wahdah*, writing-based methods, and listening before memorizing-alongside supporting factors like motivation, personal interest, and the learning environment. Other research suggests that the application of the *tasmi* method helps learners maintain their memorization through continuous evaluation and repetition. Furthermore, Bahrin's research indicates that *tahfidz* teachers work to improve the quality of memorization by strengthening students' intentions, providing motivation, ensuring consistent *Muraja'ah*, and supervising the students (Bahrin, 2022).

Although previous research has made significant contributions to the development of *tahfidz* (Quranic memorization) instruction, there remains a need for further exploration. Most prior studies have focused primarily on the effectiveness of specific methods for memorizing the Quran; however, there is a need for a more comprehensive examination of the teaching strategies employed by *tahfidz* instructors-encompassing guidance processes, motivational reinforcement, evaluation mechanisms, and the various factors that either facilitate or hinder the process within the specific context of an Islamic boarding school (*pesantren*). Furthermore, the success of a *tahfidz* program is not determined solely by the methods used, but also by how these strategies are adapted to the social conditions, the characteristics of the students (*santri*), and the educational system unique to each *pesantren*. Consequently, research that investigates *tahfidz* teaching strategies within their specific contexts is essential for identifying best practices that can enhance the quality of students' Quranic memorization.

Darul Hijrah Timampu Islamic Boarding School in East Luwu Regency is an Islamic educational institution that incorporates a Quranic memorization (*tahfidz*) program into its boarding school curriculum. Preliminary observations indicate that the *tahfidz* program is actively implemented through activities such as memorization, *Muraja'ah* (reviewing memorized portions), *tasmi* (reciting memorized portions before others), and periodic evaluations conducted by instructors. These instructors strive to guide students in meeting their memorization targets while ensuring the quality of what has already been memorized

is maintained. However, several challenges persist, including students struggling to retain what they have memorized, delays in progressing to new memorization material, and disparities in the students' individual abilities to engage with the program. These conditions highlight the need for a more in-depth analysis of the teaching strategies employed and the factors that influence the success of the program.

Based on these issues, this study aims to analyze the teaching strategies for *Tahfidz Al-Qur'an* (Quranic memorization) used to improve the quality of students' memorization at the Darul Hijrah Timampu Islamic Boarding School in East Luwu Regency. Specifically, this research examines three key aspects: the quality of the students' memorization, the strategies employed by *tahfidz* instructors during the learning process, and the factors that either support or hinder the implementation of the *tahfidz* program. This study is expected to make a theoretical contribution to the development of Islamic educational studies - particularly in the management of *Tahfidz Al-Qur'an* instruction - while also offering practical contributions to the boarding school's management and *tahfidz* instructors by helping them design more effective, sustainable, and quality-oriented memorization strategies.

METHOD

This study employs a qualitative approach with a descriptive design to analyze the teaching strategies for *Tahfidz Al-Qur'an* (Quranic memorization) aimed at improving the quality of students' memorization at the Darul Hijrah Timampu Islamic Boarding School, East Luwu Regency (Tanjung & Albina, 2025). This approach was selected because the research focuses on gaining an in-depth understanding of the learning process, the strategies implemented by *tahfidz* instructors, and the factors influencing the success of the *tahfidz* program within the natural setting of an Islamic boarding school.

The research was conducted at the Darul Hijrah Timampu Islamic Boarding School. Data sources consist of both primary and secondary data. Primary data were obtained from informants directly involved in the *tahfidz* program - specifically, *tahfidz* instructors and students participating in the *Tahfidz Al-Qur'an* program. Informants were selected using a purposive sampling method based on their involvement in and knowledge of the *tahfidz* learning process. Secondary data were gathered from the boarding school's supporting documents, such as the institutional profile, records of educators and students, the curriculum/learning program, and other documents related to the implementation of the *tahfidz* program.

Data collection was carried out through three primary techniques: observation, interviews, and documentation. Observation was used to directly monitor the implementation of *tahfidz* activities, including the memorization process, *Muraja'ah* (reviewing memorized portions), *tasmi* (reciting memorized portions before others), and the interactions between *tahfidz* instructors and students during the learning process (Fadhilah,

2026; Tanjung & Albina, 2025). In-depth interviews were conducted with *tahfidz* instructors, students, and the boarding school administration to gather information regarding teaching strategies, the quality of students' memorization, and the factors that either support or hinder the implementation of the *tahfidz* program. Documentation was used to supplement the research data, encompassing institutional records, organizational structure, student data, and relevant learning program documents. Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing (Qomaruddin & Sa'diyah, 2024). Data obtained from observations, interviews, and documentation were first selected and categorized according to the research focus, then presented as thematic descriptions to identify the patterns of *tahfidz* (Quranic memorization) teaching strategies employed. Subsequently, conclusions were formulated based on the findings that had been systematically analyzed. The validity of the data was ensured through source triangulation, which involved comparing information from various informants and cross-referencing interview results with observations and supporting documents.

RESULTS

The analysis of data from interviews and observations at the Darul Hijrah Timampu Islamic Boarding School (Pondok Pesantren) yielded eight main themes regarding the implementation of the Quranic memorization (*tahfidz*) program: (1) *Muraja'ah* (reviewing previously memorized portions), (2) limiting the addition of new material until fluency is achieved, (3) the application of rewards and punishments, (4) the quality of the students' Quranic memorization, (5) memorization ability, (6) student motivation and enthusiasm, (7) burnout or fatigue in the memorization process, and (8) supervision of independent memorization practice. These eight themes are presented based on findings from interviews with the boarding school leadership, foundation administrators, *tahfidz* instructors, and students, as well as observations of the *tahfidz* activities.

Muraja'ah as an Activity for Reviewing Memorization

Interview results indicate that *Muraja'ah* (reviewing) is carried out to revisit the memorization that students have acquired before they participate in *tasmi* (reciting memorized portions). Students who have not yet mastered their memorization are asked to refine it before submitting their recitation *setoran*. This review process also takes place independently, both within the *pesantren* (Islamic boarding school) environment and at home. One of the *tahfidz* (Quranic memorization) instructors stated:

"If I find a student whose memorization is not yet fluent, I usually give them the opportunity to improve and solidify it before they perform tasmi."
(Interview with AM)

Based on the interviews and observations, *Muraja'ah* is conducted as part of the students' routine activities to prepare for their recitation submissions *setoran* and to review the material they have already memorized.

Restricting the Addition of New Memorization Until Fluency Is Achieved

Interview results indicate that *tahfidz* (Quranic memorization) instructors implement a policy requiring students to achieve fluency in their existing memorization before adding new material. This policy is applied to students who encounter difficulties in the memorization process. One female student shared:

"I once struggled with memorizing the Quran, to the point where I didn't add any new material for an entire week. My instructor asked me not to proceed with new memorization until I had become truly fluent in what I had already memorized." (Interview with AY)

This statement illustrates the experience of a student who was unable to add new material for a week because she was required to first master her previous memorization. Thus, the progression of adding new material is tailored to the student's level of fluency.

Implementation of Rewards and Punishments

Interviews revealed two forms of rewards and punishments within the *tahfidz* program: providing incentives to high-achieving students and restricting the addition of new memorization for those who have not yet reached a sufficient level of fluency. The head of the *pesantren* (Islamic boarding school) foundation explained:

"The pesantren provides rewards in the form of tuition discounts or even full tuition waivers—for students who manage to memorize a significant amount of the Quran well and within a relatively short period." (Interview with K.AB)

Meanwhile, a *tahfidz* instructor noted:

"The actual 'punishment' we impose on students whose memorization is not yet up to standard is that we do not allow them to add any new material." (Interview with WA)

These interview excerpts show that rewards consist of financial relief regarding tuition, while the academic consequence involves delaying the addition of new memorization until the student's existing memorization is deemed sufficiently proficient.

Quality of Students' Quranic Memorization

Interview results indicate that the quality of students' memorization is assessed based on the fluency of their recitation during *tasmi* (oral recitation from memory), the clarity of their pronunciation, their application of *tajwid* (rules of Quranic recitation), and *tartil* (reciting with proper rhythm and intonation). The head of the foundation offered the following assessment regarding the quality of the students' memorization:

"The quality of memorization among students participating in the tahfidz (Quranic memorization) program can be considered quite good. This is evident in their ability to perform tasmi with clear, fluent, and accurate recitation." (Interview with KAB)

Beyond the quality of recitation, the interviews also revealed variations in the students' memorization achievements. These differences are reflected in the number of *juz* (sections of the Quran) memorized and the speed at which individual students meet their memorization targets.

Memorization Ability as a Supporting Factor

The interviews reveal that instructors tailor memorization targets to the individual capabilities of each student. Students who demonstrate a faster capacity for memorization are assigned more ambitious targets, while those who require more time are given smaller, more manageable goals. One *tahfidz* instructor explained:

"For students who possess a faster capacity for memorization, we set higher targets - for instance, twenty verses. Meanwhile, for students whose memorization pace is more moderate, the targets are adjusted accordingly - for example, ten verses." (Interview with RH)

This statement highlights the differentiation in memorization targets: approximately twenty verses for students who memorize more quickly, and ten verses for those who require more time.

Student Motivation and Enthusiasm

Interviews and observations indicate that there are variations in the level of motivation and enthusiasm among students participating in *tahfidz* activities. Some students engage in *Muraja'ah* (reviewing memorized portions) and *tasmi* on their own initiative, while others still require encouragement to continue expanding and maintaining their memorization. One of the female *tahfidz* (Quranic memorization) instructors explains:

"Students who are able to memorize the Quran well generally possess strong motivation and enthusiasm to continuously expand their memorization. However, simply adding to one's memorization is not enough; what has already been memorized must also be maintained through regular Muraja'ah (review)." (Interview with BB)

The results of this interview indicate that the students' motivation is linked to both the process of adding new memorized material and the practice of reviewing what has already been memorized. Nevertheless, the level of motivation and the degree of engagement among students in *tahfidz* activities are not entirely uniform.

Fatigue in Memorizing the Quran

Interview results identify fatigue - or a sense of weariness - as one of the challenges students face while participating in the *tahfidz* (Quran memorization) program. This fatigue reportedly arises when students engage in the repetitive process of memorizing and reviewing (*Muraja'ah*) Quranic verses. A *tahfidz* instructor, Ustadz HR, stated:

"One of the obstacles that frequently arises is a sense of weariness and boredom, especially when students are required to memorize and repeatedly review what they have memorized." (Interview with HR)

A student also shared their experience regarding this fatigue and the disparity in memorization progress:

"I have only memorized about 3 juz (sections of the Quran), while some of my peers have already reached 10 to 15 juz. I often feel weary, which drains my enthusiasm for memorizing; at times, I have even felt like quitting my studies at the pesantren (Islamic boarding school)." (Interview with DM)

These excerpts indicate that students experience fatigue during their memorization and *Muraja'ah* activities. Furthermore, interviews with students reveal a gap in the amount of material memorized compared to their peers, which is accompanied by a decline in motivation and, in some cases, a desire to leave the boarding school.

1. Supervision of Independent Memorization

Interview findings indicate that students carry out a portion of their memorization and *Muraja'ah* activities independently. Meanwhile, scheduled *tasmi* (recitation/testing of memorization) sessions take place twice a week. A senior *tahfidz* instructor described the situation as follows:

"The tasmi process at this pesantren is only conducted twice a week. our supervision is indeed quite limited, as students carry out their memorization and Muraja'ah of Quranic verses on their own, without the direct supervision of an instructor." (Interview with HR)

The excerpt indicates that scheduled *tasmi* (recitation from memory) sessions take place twice a week, and that some memorization and *Muraja'ah* (review) activities are carried out without direct supervision from an instructor. Thus, the interview results reveal a limitation in the monitoring of students' independent memorization activities. Overall, the research findings identify eight themes: the implementation of *Muraja'ah*, policies regarding the addition of new memorized material, the provision of rewards and academic consequences, the assessment of memorization quality, the adjustment of targets, student motivation, burnout, and the supervision of independent memorization. These findings serve as an empirical basis for further discussion regarding the implementation of the *Tahfidz Al-*

Qur'an (Quranic memorization) program at the Darul Hijrah Timampu Islamic Boarding School.

DISCUSSION

Strategies for *tahfidz* (Quranic Memorization) and the Maintenance of Memorized Portions

Research findings indicate that the *tahfidz* instruction strategy at the Darul Hijrah Timampu Islamic Boarding School (*Pondok Pesantren*) focuses on balancing the acquisition of new memorized material with the maintenance of what has already been mastered (An-Nashir, 2026; Rakhman, 2024). This strategy is implemented through the review of memorized material (*Muraja'ah*), the use of the *wahdah* (unit-based) method, the restriction of adding new material until fluency is achieved, and the application of a system of rewards and punishments. These findings demonstrate that the success of *tahfidz* instruction cannot be measured solely by the quantity of memorized material; it must also account for the accuracy of recitation, fluency, and the students' ability to retain what they have memorized over the long term (A. Harahap et al., 2026; Sariwulan, 2026).

Theoretically, the strategy of repetition can be explained through the lens of cognitive psychology, specifically regarding repetitive practice and "distributed practice." Through a quantitative review of research on distributed practice, Ginting demonstrates that organizing repetition across multiple learning sessions better supports information retention compared to learning concentrated into a single session (Ginting, 2021; Khalafi et al., 2024). In the context of *tahfidz*, this principle provides a foundation for understanding the importance of consistent *Muraja'ah*—both for newly memorized material and for portions mastered long ago (U. S. M. Harahap, 2026; Ilyas, 2020; Jawad Musyaffa Abdurrahman & Adi Haironi, 2024). However, repetition in learning the Qur'an is not only related to memory retention, but also to the accuracy of makhraj, application of tajwid, and the ability to read *tartil*.

These findings align with research by Partono et al. on the application of the *tasmi* method for improving the quality of Quranic memorization among *madrasah ibtidaiyah* (Islamic elementary school) students. That study indicates that *tasmi* helps students retain and review the material they have already memorized (Rizqiyah & Partono, 2020). This similarity suggests that oral repetition and evaluation are essential components of *tahfidz* (Quranic memorization) instruction. However, the research conducted at the Darul Hijrah Timampu Islamic Boarding School places additional emphasis on the relationship between *Muraja'ah* (review) and policies regarding memorization mastery—specifically, that students are not permitted to begin memorizing new material until their previous memorization has reached a required standard of fluency. Thus, the contribution of these findings lies in illustrating how repetition serves not merely as a routine activity, but also as a foundational basis for instructional decision-making.

Mastery of Material and the Quality of Students' Memorization

The policy of not moving on to the next verse until the previous one has been mastered indicates that instructors are applying the principle of "mastery learning." Bloom (1968) explained that learning outcomes can be improved when students are provided with the necessary time, appropriate learning conditions, and the right support to master material before advancing to the next stage. In the context of *tahfidz* (Quranic memorization) instruction, this principle is highly relevant; adding new material too quickly can create an imbalance between the volume of memorized content and the student's ability to retain it.

Based on research findings, limiting the addition of new material serves as a quality control mechanism. Students are not merely expected to meet specific quantitative targets; they must also demonstrate mastery of what they have already memorized (Fedian & Julaiha, 2022; Heryawan & Darodjat, 2025). This is crucial because the ability to recite a passage on a single occasion does not necessarily guarantee long-term memory stability. Therefore, assessing the quality of memorization must take into account fluency, the correct application of *tajwid* (rules of recitation), *tartil* (reciting with proper rhythm and clarity), and the ability to recall verses accurately with minimal errors.

These findings align with research by Hanif and Richana (2022) regarding *tahfidz* learning strategies aimed at enhancing the quality of students' memorization. Their study highlights the use of gradual repetition, *talaqqi* (direct instruction/recitation with a teacher), and *Muraja'ah* (review) as key strategies for maintaining memorized content. This alignment reinforces the argument that *tahfidz* instruction requires a systematic, stage-based approach to mastery. Nevertheless, the principle of mastery learning must be applied adaptively. Given that students possess varying memorization capacities, instructors should set realistic targets and provide tailored guidance, ensuring that quality standards do not become a source of pressure that diminishes learning motivation.

Rewards, Punishments, and the Formation of Learning Motivation

The application of rewards and punishments in a *tahfidz* (Quranic memorization) program demonstrates that instructors utilize learning consequences to support students' memorization achievements and discipline (Asyikin et al., 2026). Rewards—such as additional marks, tuition discounts, or full tuition waivers—serve as forms of extrinsic reinforcement, provided as appreciation for specific accomplishments. Conversely, restricting the addition of new material to be memorized when previous material has not yet met the required standard serves as an academic consequence directly linked to learning objectives.

These practices can be analyzed through the theory of behavioral reinforcement developed within the tradition of behaviorism, specifically the ideas of B.F. Skinner (1953). From this perspective, the consequences that follow a behavior can influence the likelihood of that behavior recurring. Rewards for memorization achievements can function as positive

reinforcement if they increase a student's tendency to sustain the desired learning behavior. However, the success of this strategy depends on how the rewards are administered, the clarity of the achievement criteria, and the students' own perceptions of these rewards.

On the other hand, the self-determination theory proposed by Deci and Ryan (2000) emphasizes the importance of the needs for autonomy, competence, and social relatedness in fostering sustainable motivation. This perspective helps explain why external rewards should not be the sole basis for a student's engagement in memorizing the Quran. While rewards can support motivation by helping students recognize their own progress and competence, an approach that places excessive emphasis on prizes or punishments may diminish the space for intrinsic motivation to develop- particularly if students come to feel that they are learning solely to obtain a reward or to avoid a negative consequence.

Thus, the implementation of rewards and punishments at the Darul Hijrah Timampu Islamic Boarding School must be understood and applied in a balanced and proportional manner. Limiting the amount of new material to be memorized can serve as part of a mastery-learning strategy, provided it is accompanied by educational explanations, constructive feedback, and adequate guidance. This approach allows instructors to maintain quality standards for memorization without disregarding the students' psychological well-being. These findings also broaden the understanding that managing a *tahfidz* (Quranic memorization) program requires a balance between reinforcing behavior, instilling discipline, and fostering internal motivation.

Quality of Memorization and Individual Ability Differences

Research indicates that the quality of a student's memorization is assessed based on the fluency of their recitation, the accuracy of *tajwid* (rules of Quranic recitation), *tartil* (reciting with proper rhythm and clarity), and the stability of their memorization during *tasmi'* (recitation from memory before an audience) (Hanif & Richana, 2022). These findings confirm that the quality of memorization is a multidimensional concept that cannot be represented solely by the number of *juz* (sections of the Quran) a student has mastered (Fedian & Julaiha, 2022). A student might have memorized a relatively large portion of the Quran yet still require reinforcement in terms of fluency or the accuracy of their recitation. Conversely, a student who adds to their memorization at a slower pace may demonstrate a strong command of the material, provided their memorization is stable and their recitation is accurate.

Differences in individual ability highlight the importance of instruction that is responsive to a student's level of readiness. The principle of "mastery learning" can be applied to understand the need for varying the time and support provided, based on a student's level of mastery (Iman, 2019; Muhaemin & Mubarak, 2020). In practice, instructors must consider not only the speed at which a student adds new material to their memory but

also the consistency of their *Muraja'ah* (reviewing previously memorized material), their ability to retain what has been memorized, and the accuracy of their recitation (Helmi et al., 2025). Thus, adjusting targets is not intended to lower learning standards, but rather to help each student reach those standards through a process tailored to their specific needs.

These findings align with research by Bahrin (2022), which explores how *tahfidz* (Quranic memorization) teachers enhance the quality of memorization through motivation, *Muraja'ah*, *talaqqi* (direct instruction/recitation with a teacher), evaluation, and supervision. This commonality underscores that the quality of memorization requires the active involvement of an instructor, rather than relying solely on the student's individual effort. However, findings from Darul Hijrah Timampu also reveal challenges in accommodating differences in ability - particularly when standardized expectations for the pace of memorization conflict with the reality that some students require more time. Therefore, periodic evaluations and individual feedback are necessary so that the progress of each student can be assessed in a fairer and more comprehensive manner (Ummu, 2025).

Motivation, Burnout, and the Sustainability of the Memorization Process

Learning motivation serves as a supporting factor in the implementation of *tahfidz* (Quranic memorization) programs, while burnout acts as an obstacle that can disrupt a student's consistency. These findings indicate that the process of memorizing the Quran involves not only the cognitive ability to store and recall information but also psychological aspects that influence perseverance (Rangkuti & Kamalia, 2026). Continuous repetition, the pressure to meet specific targets, and the challenges encountered when trying to expand one's memorization can create significant stress if not met with adequate support.

Self-determination theory, as proposed by Deci and Ryan (Ryan & Deci, 2000), offers a useful perspective for understanding these issues. Sustained motivation is driven not merely by external rewards, but also by a sense of competence, active engagement in the learning process, and support from one's environment. In the context of an *Islamic boarding school* (*pesantren*), mentors can help foster a sense of competence by setting realistic targets, acknowledging individual progress, and providing feedback that highlights both what has been mastered and what still requires further practice. Such support is crucial to ensure that students do not gauge their success solely by comparing the volume of their memorization with that of their peers.

Research also indicates that encouragement from mentors can help students regain their enthusiasm when facing difficulties. This suggests that the pedagogical relationship between mentor and student is a key element in sustaining the learning process (Maryam, 2023; Pajri, 2025). However, these findings should not be interpreted as evidence that motivation alone is sufficient to guarantee an improvement in the quality of memorization. Motivation must be paired with structured repetition strategies, consistent evaluation, and

the management of targets tailored to each student's individual capacity. Thus, psychological support and learning strategies complement one another in maintaining the sustainability of the *tahfidz* process.

Supervision and Evaluation in Maintaining Memorization

Limited supervision of independent memorization presents a challenge in ensuring consistent *Muraja'ah* (review/repetition) outside of instructor-led sessions. While evaluation through *tasmi* (recitation from memory) offers insight into a student's ability to recall what they have memorized, the results at any given time do not fully reflect their daily review habits (Bahrin, 2022). This suggests that the quality of memorization is also influenced by a student's capacity to manage their time, maintain discipline, and self-evaluate the specific parts of their memorization that remain weak.

From a pedagogical perspective, supervision and evaluation serve as feedback mechanisms that help learners gauge their progress and identify learning difficulties. Research by Harahap et al. also identifies evaluation and supervision as key strategies employed by *tahfidz* (Quranic memorization) instructors to enhance the quality of memorization. This underscores the importance of instructor involvement in monitoring student progress (A. Harahap et al., 2026). Nevertheless, supervision must be structured in a way that does not undermine the student's opportunity to develop independent learning skills.

In practical terms, *pesantren* (Islamic boarding schools) can strengthen their monitoring systems through daily *Muraja'ah* logs, individualized targets, and periodic evaluations accompanied by feedback (Sariwulan, 2026). Such mechanisms enable instructors to determine whether a student's difficulties stem from issues with recitation accuracy, unstable memorization, a lack of consistent practice, or academic burnout. Consequently, follow-up interventions can be tailored to the specific needs of each student. These implications are recommendations derived from the interpretation of the findings, rather than evidence that any specific monitoring system has had its effectiveness empirically tested within this study.

Research Contributions and Implications for the Management of *tahfidz* Programs

Overall, this study demonstrates that the *tahfidz* (Quranic memorization) teaching strategy at the Darul Hijrah Timampu Islamic Boarding School (*Pondok Pesantren*) involves an interconnected process encompassing *Muraja'ah* (review), memorization mastery, behavioral reinforcement, motivation, individual ability differences, and supervision. These findings suggest that the quality of memorization cannot be achieved through a single method alone; rather, it requires a learning management approach that integrates structured

practice, continuous evaluation, and guidance tailored to the specific circumstances of the students (*santri*).

The empirical contribution of this study lies in its detailed account of how these teaching strategies are implemented and how they navigate challenges within the context of a specific Islamic boarding school. Theoretically, these findings can be understood through the interplay of principles such as repetition (from cognitive psychology), mastery learning, behavioral reinforcement, and learning motivation (Iskandar, 2024; Muis, 2013; Setiawan, 2025). This integrated perspective clarifies that the quality of memorization is not merely a matter of memorization techniques, but also involves the organization of the learning process and the creation of conditions that enable students to maintain long-term engagement. It should be noted, however, that this study does not aim to experimentally prove that any single theory or strategy directly causes an improvement in the quality of memorization.

The practical implications of this research highlight the need for strengthening structured *Muraja'ah*, setting adaptive targets, implementing educational rewards and academic consequences, and developing evaluation systems that account for both the quality and the sustainability of the memorization. Furthermore, boarding school administrators might consider monitoring mechanisms that foster student autonomy, while ensuring that instructors continue to provide essential feedback. These measures can serve as a basis for refining the management of *tahfidz* programs, while remaining attentive to the unique characteristics and needs of each student. This study has limitations, as its findings represent the specific context of the Darul Hijrah Timampu Islamic Boarding School (Pondok Pesantren) and cannot be directly generalized to all *tahfidz* (Quranic memorization) institutions. Future research could compare several *pesantren* with varying program characteristics or employ a mixed-methods approach to explore the relationships among the intensity of *Muraja'ah* (reviewing memorized material), motivation, supervision, and the quality of memorization. Subsequent studies might also examine students' experiences in greater depth to understand how the implementation of targets, rewards, and academic consequences influences the sustainability of their learning. Consequently, the development of *tahfidz* programs could be grounded in a more comprehensive understanding of the pedagogical and psychological aspects that support the quality of Quranic memorization.

CONCLUSION

This study reveals that the *tahfidz* (Quranic memorization) teaching strategy at the Darul Hijrah Timampu Islamic Boarding School (*Pondok Pesantren*) in East Luwu Regency is implemented through regular *Muraja'ah* (review sessions), the restriction of new memorization until fluency is achieved, the application of rewards and punishments, and the adjustment of targets based on individual student capabilities. The quality of memorization

is assessed based on fluency, eloquence, the accuracy of *tajwid* (rules of Quranic recitation), and *tartil* (reciting with proper rhythm and intonation); thus, the success of the *tahfidz* program is determined not merely by the number of *juz* (sections of the Quran) memorized, but also by the students' ability to retain what they have memorized. While the implementation of these strategies is supported by the students' own motivation and individual aptitude, it still faces challenges such as mental fatigue, variations in memorization speed, and limited supervision of independent memorization activities.

These findings underscore that the management of a *tahfidz* program requires a pedagogical approach that integrates structured repetition, mastery of memorized material, continuous evaluation, and guidance tailored to the individual circumstances of each student. Theoretically, this study enriches the field of Islamic education by illustrating the interplay between teaching strategies, learning motivation, and the maintenance of memorization quality within the context of an Islamic boarding school. Practically, these results offer valuable insights for *pesantren* administrators and *tahfidz* instructors to strengthen the monitoring of *Muraja'ah*, establish adaptive targets, and implement rewards and academic consequences in an educational manner—all while remaining mindful of the students' psychological well-being.

As this study is limited to a single Islamic boarding school, its findings cannot be generalized to all *tahfidz* institutions. Consequently, future research should encompass multiple *pesantren* with diverse program characteristics and examine the relationships between the intensity of *Muraja'ah*, motivation, supervision, and the quality of memorization. Ultimately, the development of *tahfidz* programs should focus not only on the quantity of memorization achieved but also on the preservation of memorization quality and the sustainability of the students' learning process.

DECLARATION OF INTEREST

The author declares no conflicts of interest that could influence the objectivity of this research. The entire research process was conducted independently, based on data obtained in the field. This article was written objectively, drawing upon research findings and relevant scholarly sources. The author further declares that there are no conflicts of interest regarding the research, the writing, or the publication of this article.

ETHICAL CONSIDERATION

This research was conducted in adherence to ethical research principles, including respect for participants, confidentiality of information, and voluntary participation. Data collection through interviews and observations was carried out with due regard for the rights and comfort of the informants. The information obtained was used solely for research purposes and is presented in a responsible manner. Informed consent was secured from

participants prior to data collection. Statements regarding ethics committee approval are consistent with the actual ethical approval status of the research.

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